4: Cassar P-4, 5 (no date) 1964 EZ6 Malta EZ6

Medical Votive Offerings in the Maltese Islands

PAUL CASSAR

THE MALTESE GROUP OF ISLANDS—Malta, Gozo, Kemmuna, Kemmunet and Filfla—cover an area of just over 120 square miles. They form a stepping-stone between Europe and Africa, being fifty-eight miles distant from Sicily and 180 miles away from the North African shore. Malta and Gozo are renowned for the number of Stone Age temples they contain. Archaeologists have expressed the opinion that some of the enclosures of these temples were sacred to a healing deity (Zammit 1926, p. 53). This is suggested by the discovery of clay and limestone objects consisting of (1) two models of women lying asleep on a kind of stretcher of wicker work, and (2) several votive offerings in the shape of parts of the human body (Zammit & Singer 1924, pp. 75–6).

It is believed that the sleeping ladies represent devotees who went to the Hypogeum temple at Hal Saflieni, near Pawla, to consult the oracle through the practice of oneiromancy. This was a form of dream interpretation after the patient had been aroused from a hypnotic state induced deliberately by means of drugs or other means (Zammit 1935, p. 58). In ancient Egypt dreams were regarded with reverence and the faithful believed that their prayers were rewarded by the gods with an indication, in their dreams, of the remedies which their illness required (Wilkinson 1837, III, p. 394). Similar practices prevailed also in the temple-hospitals of classical Greece where the patient is said to have had the line of treatment revealed to him in his sleep (Pavey 1951, p. 59). It is, therefore, quite possible that such methods were likewise followed in Malta by the Hypogeum priests in the treatment of disease about 1500 B.C. Whatever might have happened in Malta in neolithic days, it is very striking to come across similar parallels in modern times where sick persons claim to have been healed by a heavenly power while in the sleeping state.

The following cases were recorded in 1890, the first being the most interesting as the patient fell asleep in the church itself:

(i) A woman had been subject to a purulent inflammation of the mouth for fifteen years. She had recourse to the Virgin Mary and while praying at Ta Pinu church (Gharb, Gozo) she was overtaken by extreme somnolence. She woke up with the conviction that the Madonna had granted her the desired favour; in fact, she recovered completely from her illness within three days.

(ii) Maria Cachia, from a village in Gozo, was so gravely ill from puerperal fever that it was decided to give her the Last Sacraments. Her mother made a vow to the Virgin Mary and annointed the patient on the forehead and breasts with oil obtained from the sanctuary lamp of Ta Pinu church. Maria fell into a calm sleep. Our Lady appeared to her in a vision, touched her on the parts smeared with the oil and healed her. On waking she was 'happy and smiling and left her bed completely cured'.

4: Cassar P-4, 5 (no date) 1964 EZ6 Malta EZ6

175 755 787 781

(iii) Giovanna Debrincat had been suffering from depression with religious scruples for eight months. Her symptoms became acute one day in February with extreme anxiety, agitation, and insomnia. This phase lasted for four consecutive days and nights in spite of the efforts of the doctor and a priest to reassure her and placate her. Finally her relatives annointed her with the sanctuary-oil and appealed to the Blessed Virgin to cure her. The patient immediately became tranquil and had a peaceful sleep. When she woke up, all her symptoms had disappeared (*Id-devot ta Maria*, 1890).

532 172 782 [171]

NEOLITHIC VOTIVE OFFERINGS

The custom of offering 'ex-votos' to the deity for favours received is not limited to the Maltese Islands and goes back to very remote times. The neolithic 'ex-votos' of Malta are made of clay and limestone, and measure from 1¼ to 3¼ inches in height. No less than fifteen of them, consisting of the following anatomical forms, have been found:

(i) Faces: 2.
(ii) Hand: 1.
(iii) Female torsos with large abdomen, pendulous breasts, and prominent genitalia: 4.
(iv) Kneeling female (?) torso with arms folded on breast: 2.
(v) Fragment of female statuette consisting of lower abdomen, both thighs, and right leg: 1.
(vi) Female body cut short in the neck and upper parts of the thighs; the left arm is bent on the nape of the neck and the right upper limb points to the genitalia which are very clearly shown. The abdomen and breasts are very full and a swelling fills the left groin while pieces of white shells are stuck in the armpits, groins, umbilicus, mons veneris, and other parts.
(vii) Female pelvis with upper parts of thighs and sexual triangle: 2.
(viii) Legs: 2 (Zammit & Singer 1924, p. 67).

17 782 [797]

The Roman occupation of Malta (218 B.C.–A.D. 397) is represented by one solitary 'ex-voto' consisting of a clay model of the lateral view of a leg and foot. It was found quite recently with other Roman objects in the north-west part of the island (Plate 1, Fig. 2). The inhabitants of the Maltese Islands were converted to Christianity by St Paul in A.D. 60. No more 'ex-votos' can be traced for many hundreds of years until they reappear in the eighteenth century under the influence of the Catholic Church. The interruption in the time-sequence and the change of religious beliefs do not, however, prevent us from perceiving that they have a common purpose and that the 'ex-votos' of Stone Age and Roman times foreshadow the similar ones of later years. Indeed the same ideational process links the ancient ones with those of our own times.

782 532 755

Anatomical 'ex-votos' are still preserved in many of the Catholic churches of Malta and Gozo and in several wayside shrines in the countryside and in niches in the towns. They are either figures of the complete human body or of parts of it. The former consist of the front view of babies with the trunk and limbs swathed in bands like a mummy; and of side views of men and women in a kneeling posture with their hands joined in prayer over their breasts or else holding a symbolical heart. The men are turned towards the left and the women look towards the right. The models representing parts of the